

## Civil Rights Cause Loses A Friend

SIR: I am opposed to any further extension of civil rights to Negro citizens, no matter that they may be entitled to them.

I would strongly hope that this sentiment comes as a shock to the Negro community, and particularly to my many Negro friends of years' standing, for my credentials over the years as a civil rights advocate are unassailable.

I was a member of the N.A.A.C.P. in 1945, when few white persons would stand up and be counted on the subject of civil rights, while at the same period I was both anti-Communist enough to be called a red-baiter by some friends, and anti-McCarthy enough later, when he came along, to have been the author of a practical joke denouncing him upon the occasion of the unveiling of a monument in his honor in Baltimore city at the height of his popularity. I am a longtime member of the A.C.L.U. Legal Panel, and have been a member of the Legal Assistance Committee of the N.A.A.C.P. I live in a three-quarter Negro block, next to a Negro slum, and happily send my children to a 50-50 integrated elementary school, which happens to be the best in town; I have run for public office on a slate headed by our present Negro State Senator, Verda Welcome, and I was invested with important responsibility in the campaign of Henry Parks. I have, as a lawyer, represented civil rights demonstrators in the courts, and I have most recently raised the question, with apparent immediate success which should culminate in a rapid correction, of the long-standing evil in Baltimore city of petit jury panels inherently discriminatory against Negroes.

But the Watts riots disgusted me, and sickened me as a human being. The inhumanity of indiscriminate maiming and killing by Negroes of human beings who had performed no specific wrong against any Negro, but who were attacked, and butchered, like slaughterhouse pigs, only be-

cause they were random members of a hated group, was barbarism at its worst. The full bloody enormity of the Watts occurrence is beyond exaggeration.

I cannot accept then, as a human being, the manner in which Negro leaders have drawn the Watts carnage to their bosoms; and have declared it to be, not their shame, but their glory. So be it. I have heard Germans boast of Dachau, also.

But I wish such persons to know that they will not, until killing has been forsworn as a political weapon, have my sympathy or my support, or my good will.

I will not be moved by the threat of harm to myself, my loved ones and my possessions, to yield up anything to those who threaten me—no matter whatever whether or not I am entitled to hold back that which I will not yield. To yield to threats of horror is both, immoral and dangerous.

I would believe that tears and remorse would be the fitting reaction of Negro leadership to the terror and death consciously perpetrated by colored persons in the course of despoliation of Watts. I will not accept the inhuman savagery, the simple affront to human dignity, the unholy evil of having rioting and harm brandished at me, or at anyone, as an alternative to giving way.

I, for one, will not give way. I have seen the social and political condition of the Negro advance, during the later years of my adulthood, more by far than they advanced in all of the previous years since the Civil War.

I have worked for it, I have wanted this, and as a human being I would want it to continue.

But, gentlemen of the Negro community, by expressing pride, complacency, or satisfaction in the Watts riots, you have lost me.

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